

RELIGIOUS INFORMER, and Free-will-Baptist Register.

PUBLISHED MONTHLY IN ENFIELD, N. H. AT 60 CENTS A YEAR.

All letters, by mail, must be directed to the Editor, viz. E. Chase, P. M.
Andover, N. H.

Vol. III. No. 6. JUNE, 1822. Whole No. 30.

FOR THE INFORMER.

W. C. C. No. 10. Continued from page 80.

For our light afflictions, &c. 2. Cor. 4. 17.

3. THE eternal weight of glory.

The one that seeks for this, has a fore-taste here, & feels the blessed fruits of the spirit. They have love to the nature, commands and ways of God. Love to all, who give evidence of their adoption into the family of God; and the love of pity to all men, their greatest enemies not excepted. They have peace of conscience by the pardon of all sin, peace with God by having the enmity of their hearts slain, and by being reconciled to God through his Son; peace toward the people of God, and as much as in them lies, live peaceably with all men. They are long suffering under all afflictions; and though provoked to anger, yet patient and forgiving. They are not rough in temper; but gentle, mild, meek and easy to be entreated, without partiality and hypocrisy. They are blest with a hope, full of immortality, which enables them to rejoice in God, with joy unspeakable and full of glory. Obedience to God is their delight. They see the hand of God in all things; and are resigned and cheerful in all his dealings. These views, together with the love of God shed abroad in the heart, constitute the earnest of an inheritance, incorruptible, and undefiled, and that fadeth not away.

In short, they enjoy all the blessings of the new covenant, and are pressing on to the enjoyment of this eternal weight of glory. And when death comes to put a period to their warfare here, they are so far from being overwhelmed with fear, that then they are often the most triumphant. Con-

fidest of the pardon of sin, and acceptance with God, and title to this eternal weight of glory, they are able to shout, "O death where is thy sting! O grave where is thy victory." They see that death is the gate to endless joy, and that they have no reason to fear to enter there.

After death, they are introduced into a state of endless felicity, and eternal glory; where they will realize what St. Paul himself could not describe. It is a far more exceeding, and an eternal weight of glory! There sorrow and weeping will have no admittance, and all tears be wiped from their joyful eyes. No more to be grieved with the backslidings and hypocrisy of professors, and a sinful world. No more to be pierced and pained with the persecutions, hard speeches, and ungodly deeds of the wicked. They shall no more have to take up lamentations like a weeping Jeremiah, or a sorrowing Paul. Nor shall they be grieved with their own short comings, and want of conformity to God. They shall be placed at an infinite distance from all temptations, and no more be assailed with evil suggestions in time of duty, nor have one interruption to their pleasing employment in this eternal weight of glory. God himself will be revealed with all the glory, beauty, and excellency which finite creatures can bear. Angels & the spirits of just men made perfect, shall be their companions, to join in the song of Moses and the Lamb. Finally it is unspeakable & past comprehension. Its length, height, and breadth has no end. Amen, even so let it be. God grant that it may be our lot to enjoy the same. Amen.

W. C. C.

Religious Intelligence.

Extract of a letter to the Editor, from Elder John Gould, dated at Berkshire, N. Y. April 16th, 1822.

Honored Brother in Christ,

After a long silence, I again improve a few leisure minutes to inform you, and the brethren in General, of the situation we are in, in these regions, as it respects the work of the Lord amongst us. I enjoy tolerable good health, and am by the grace of God yet able to sound salvation to a dying world, and willing to bear toils, hardships, afflictions, and

persecutions for the gospel's sake. Brother Dodge is quite infirm as to his health, and two of our sisters, since my last communication, have bid us a long farewell, till Gabriel's trump shall summons us to meet our Judge and receive our wages according to our work, whether it be good or bad. I attended both their funerals, one on Saturday and the other on Sabbath following, and but 4 miles apart. One was the wife of Deacon Mial Dean of Berkshire, 52 years old, was well beloved of all her neighbors, a kind wife, a loving mother, an affectionate and benevolent christian; lived in peace, died in full possession of happy faith, and has left her friends, and brethren to mourn their loss, and think of her eternal gain. The other was about 80 years of age, and has been a follower of the blessed Jesus 38 years, and, I am told, went happy in the Lord. Glory to God for that love that is sweeter than life, and stronger than death.

Dear Brother,—The Lord is yet visiting us by his spirit in mighty power. At our Q. M. in February, we had a good time, found the brethren, in general, in good union, & in some places reformatations. Our number was at that time 216 members. There has been some additions since, how many I do not know. Yesterday I baptized nine in Candor, and a number more *have passed from death unto life*. The work is going on in a wonderful manner. Brother David Marks has visited us, and we believe him, though a child, to be in the spirit of the gospel. May the Lord make him like little David of old, with sling and stones against the uncircumcised. There was a glorious work of reformation last fall in Spencer, town adjoining Candor, in which there were between 70 and 100 souls hopefully converted. The work began through the instrumentality of Elder Phileo.

O Brother, the Lord is no respecter of persons or names; but he that feareth him, and worketh righteousness, is accepted of him, and he that God calls into the ministry, will never find his promise fail, which saith, *'and lo I am with you always, even to the end of the world.'*

We are building a small Meeting-house in Berkshire, and shall, we hope, by and by be able to have our winter Qr. Meetings comfortable.

If it is the Lord's will, I expect to attend the Yearly-Meeting at Tunbridge in October.

This from a poor unworthy brother in the Vineyard of

the Lord, surrounded with trouble and infirmity on every hand, striving for that Land, where I may put off my armour at the feet of HIM, who strewed the path with blood and tears before me, and talk our trials over, where sorrow will never come, with our brethren from every part of the vineyard.

JOHN GOULD.

FOR THE INFORMER.

From Elder Daniel Green to the Editor.

Respected Brother in the Lord.

On the first Sabbath in last month, I attended to the ordinance of Baptism in Wickford, assisted by Elder Omsbee, at which time, 17 obeyed their Lord and Master. The scene was solemn, yet joyful. The harvest is great, but laborers are few.

In haste, your brother in the Lord,

DANIEL GREEN.

FOR THE INFORMER.

From Br. John Hinkley, of Georgetown, Me. to the Editor.
Dear Brother in Christ,

I was in Woolwich, about a month since, and saw as great prospects of a reformation among the people there, according to my views and feelings, as I had ever beheld; and understand since, that a considerable number have professed to find forgiveness of their sins, and that there is still a great prospect of a general spread of the work through the town. Elder Allen Files and Jesse Briggs have been laboring there some time.

In the bonds of gospel grace, Yours, &c.

JOHN HINKLEY.

FOR THE INFORMER.

I publish the following letter from Elder Samuel Whitney, because it contains sentiments so congenial with my own feelings, viz. to avoid controversy. Would publishers of papers, books, &c. do less at controversies, and publish more of that, which would serve to unite the people, I think we might hope for greater good to result from them. Also; did ministers feed more with the sincere milk of the word, caring more for the good of the flock, and less for worldly honor, I think

there would not exist such difficulties and divisions in churches as have hitherto. O may the happy time soon come, when discord shall cease, and all hearts and voices be for Christ.

EDITOR.

Brooks, Me. May 8th, 1822.

Dear Brother, in Christ,

One of your papers, entitled the Religious Informer, fell into my hands last winter, as I was returning from Portland. Being much pleased with its contents, particularly your apology to some of your correspondents, for not printing some pieces, which had been sent you, because they were of a controversial nature; which I hope you will still continue to avoid; I immediately wrote to have them sent to me, and have received them accordingly, and am still much pleased with the intelligence, piety, and good sentiment which they convey. I sincerely hope they will be made a blessing to thousands, who may read them. I find that one object of the Informer, is to publish the number of Yearly, Quarterly, and Monthly-Meetings, with the times of their being holden, together with the number of members in each church in this connection. I find by your numbers, that you have had but little information from this eastern quarter. I belong within the limits of what is called the Montville Quarterly Meeting, being the easterly Qr. Meeting in the State of Maine, and consists at present of twelve churches, two having lately joined it from the Edgcomb Qr. Meeting, two more, where there has been late revivals of religion, and churches gathered, will probably join it. The times of our Quarterly-Meetings being holden, are as follows; viz. The third Saturday and Sabbath in June, September, December, and March. I purpose, if the Lord will, to send you a copy of the minutes of the next Q. M. which will be holden as you see above, with the number of members, and ordained preachers, with some account of the good work of the Lord in this part of the country within a few years. I think I can say truly, God is good; he has done great things within a few years in this part of the country. He has caused the wilderness and the desert to rejoice and blossom as the rose; and the feeble to be made strong. All glory to God and the Lamb forever and ever.

Yours with sentiments of respect, SAMUEL WHITNEY.

FOR THE INFOREER.

Copy of a letter to the Editor from Elder Charles Bowles, dated, Huntington, Vt. April 10, 1822.

DEAR BROTHER,

I once more take my pen to inform you of the work of God in these parts. The prospect is good, and the work of reformation continues in Starksborough, Richmond, and Huntington. Sabbath, Feb. 17th, we had a blessed time: souls were brought to praise God. Monday 18th, our meeting at Huntington was truly refreshing: eight related their experience, and obtained fellowship with the church. Tuesday we enjoyed a good season at the water, where I baptized two men and their wives, and I think we felt a measure of the Holy Ghost, and many were weeping under a sense of their sins. After we returned from the water, one sister felt that she had neglected her duty by not being baptized, and we repaired again to the water and baptized her. When she 'was coming up out of the water,' she cried "*Glory to God*" and shouted until her strength was almost exhausted. I believe that day's work will be had in lasting remembrance.

At a meeting in Richmond, three persons professed to experience a change of heart during the meeting, and the work of the Lord prospers in that place. Three have been baptized in Starksborough, and two in Charlotte. Some have been converted in Shelburn.

My soul is happy in God. Dear brother, pray for me that I may be kept humble.

This from your brother in the Gospel, CHARLES BOWLES.

The following letter was written by Lucy W. Barnard, a member of the church in this town, to Sally Aldrich of Lebanon, N. H. It was not expected by the writers, that this or the answer, would ever appear in print; but they having fallen into my hands, I publish them with a design to encourage others to more faithfulness, and to watch against the least appearance of evil.

EDITOR.

Enfield, N. H. March 8th, 1822.

My Dear Friend,

It is a long time since I saw you or had an interview with you, but soon we shall have one, if not in time, we shall in

eternity; yes, I look forward beyond the narrow bounds of mortality, to that vast unutterable period, when the sound of the last trumpet shall penetrate the silent mansions of the dead, and summons the sleeping nations to the bar of Jehovah. O that we may then lift up our heads with joy, and hear the sentence, "*Well done, good and faithful servants,*" salute ours. It is good, my dear friend, to look beyond this veil of tears, into that rest that remains, for the people of God. This prospect cheers us in our distant land, & sweetens our wearisome pilgrimage below. It is this that enlightens the night of adversity, and pours consolation into our cup, while it strengthens our fainting hearts by pointing us to our eternal home; for "*In the world ye shall have tribulation, but in me ye shall have peace.*" Yes, blessed be God, this has often raised my spirits, sinking with grief, and eased my heart, oppressed with fear. I know it is a great thing to be a humble follower of the Lamb, to have Christ formed in the soul, our evil dispositions subdued by grace, holiness instamped in the heart, and heaven begun here below. O! how many thousands there are, even in this enlightened land, contending for a name to live, while they are dead, (as to the things of religion,) deceiving themselves by some refuge of lies, and yet vainly imagine they are going to heaven; but Oh! how great will be their astonishment, and consternation, when death undeceives them, and opens their eyes not in the region of Glory, but in the yawning gulph of Despair. O, if we should be deceived and go blindfold and heedless to ruin, while our hope of heaven is bright, (as it appears to us,) how dreadful will be our condemnation, how aggravated our doom; but while I see myself a vile and guilty sinner, I see likewise that Christ is just such a Saviour, as my perishing soul stands in need of, every way fit, excellent, and glorious. On the cross, all stained with hallowed blood, hangs my hope, my refuge, my only sure support against despair. May we be allured by his heavenly charms, and captivated by the soft whispers of his love and grace. I hope the Lord has not left us nor stopped his ears at the cry of the poor, for I believe there are many humble souls crying for the out-pourings of the spirit of reformation in this place, and among the members of the church. Oh! that they may arise from the dust, and be made glorious within and without, compact together as one heart and one

soul, and soon have occasion to take their harps from the willows, and tune them to praise and thanksgiving for the ministration of the word and ordinances of God's house once more in this place, is the desire of your friend. Since I have had the happiness of seeing you, my dear friend, I have had an opportunity to form a considerable acquaintance with a number of Ladies, who were engaged in the cause of God, and who were amiable characters, yet they said they were willing to have their names cast out, and be despised by the enemies of Christ, if they could be so happy as to have their names enrolled in the Lamb's fair book. Oh! Sally, it brought to my mind the happy days, you and I had spent together, when the things of God were uppermost in our thoughts, and I still have a great desire to see you, and converse with you upon some things, which I have heard since I saw you, which have caused me many sorrowful hours, to think you should become the slander of your pretended friends, for which I sincerely hope you are accused wrongfully. It is relative to some things that transpired when you were in this town, and I forbear to mention it, as perhaps you have heard more than I have, and I hope to see you soon. I hope my dear friend we shall feel like one of old, who had rather suffer affliction with the people of God, than to enjoy the pleasure of sin for a season.

There has been an addition to the church of one, and it is expected a number more soon will join.

I have far exceeded the bounds of my letter, and shall draw to a close. May you, with myself, be watered with the dews of divine grace, and flourish like a cedar in Lebanon, whose fruit is always flourishing, and be an instrument of extensive good to a world, lying in wickedness.

Accept this as a token of my friendship, even in your best moments pray for your unworthy sister by profession.

LUCY W. BARNARD.

The answer to the foregoing letter will appear in the next number.

MR. PARSON'S JOURNAL.

Continued from page 76.

P. M. A priest invited me to some interesting objects in the city. We passed the street called Via-Dolorosa, through which

our Saviour bore his cross to Calvary; where was shown the house of St. John the beloved disciple; the hall where the Saviour was arraigned before Pilate;—the pool of Bethesda, near St. Stephen's gate; the arch where it is said Pilate cried, 'Behold the man;'—the place where Stephen was stoned, having his eyes fixed on the visions of God; the place in the garden, where our Saviour, being in an agony prayed more earnestly and his sweat was as it were great drops of blood falling down to the ground. St. John has marked the sight of the garden very particularly. 'He went forth with his disciples over the brook Kedron.' There is but one spot over brook Kedron convenient for a garden. This garden has been consecrated by the many prayers, and by the blood of our divine Saviour. 'For Jesus oft times resorted thither with his disciples.' It is still occupied as a garden, and contains several large olive-trees.

26. Towards evening I walked with a few priests to the place where, it is said, Hezekiah 'stopped up the fountains and the brook that ran through the land, saying, why should the kings of Assyria come and find water. —2 Chron. xxxii. 4.

Visit to Bethany.

March 2. A Russian gentleman, with the president of Abraham's monastery, offered to accompany me to Bethany, about two miles east of Jerusalem, at the foot of the Mount of Olives, on the east side. 'Now Bethany was nigh to Jerusalem, about fifteen furlongs off;' We came to the grave of Lazarus. 'It was a cave,' saith St. John, 'and a stone lay upon it.' A Turk, who seemed to have charge of the sepulchre, for a few paras gave us lighted tapers and permission to enter.—We descended 28 stone steps where we found a small room about eight feet square. On the east and west sides are tombs cut in the solid rock. Probably Jesus our Lord stood here, and cried with a loud voice. 'Lazarus, come forth.' Half a mile to the east, we came to a stone, upon which our Saviour sat, *it is believed*, when Martha met him and fell at his feet, saying, 'Lord if thou hadst been here, my brother had not died.'

Returning to Jerusalem we passed over the summit of the Mount of Olives, and besides visiting places before mentioned, came to the mount where king Solomon 'built a high place for Chemosh, the abomination of Moab, in the hill which is Jerusalem.' It is only a few rods south of the place from which our Saviour ascended to heaven. Visited also the tombs of the prophets, a little west of the mount of Scandal.

14. Walked to the 'field of blood, purchased with thirty pieces of silver, the price of him that was valued,' It is a little south of Siloam, on the brook of Gihon. It contains many apartments for the dead; as it was originally appropriated to the burial of strangers.

There are believed to be in Jerusalem, 10,000 Jews and 2,000 Christians. An Arminian informed me, that in Jerusalem, there

are 60 families of Armenian Monasteries; viz. one in Jerusalem, one in Bethlehem, one in Rama, and one in Jaffa.—There is also an Armenian church on Mount Zion, without the city.

Visit of the Greek Monasteries.

30th. Visited the Greek Monasteries. The fifth, that of St. John, is a little south of the church of the Holy Sepulchre. Here was presented to us a part of the head, *as they say*, of John the Baptist, in a silver vessel. My guide and others approached it with a reverence, one would think due only to him, who commands our worship. The pilgrims are numerous.

The sixth's was St. Mary's, at which we were shewn a new and very ancient MS. copy of the four gospels, written by a nun. The date of the copy some affirm to be 650 years after Christ. Here are preserved also the bones of a converted Turk who suffered martyrdom for his religion.

Visited also the Syrian church, which, *it is said*, is the house in which the disciples were assembled, when Peter came from prison, and saluted his brethren.—They tell us that the very gate is standing where Peter knocked and 'Rhoda came to have her ear knocked; and when she knew Peter's voice she opened not the gate for gladness, but run in and told how Peter stood before the gate.'

Excursion to Bethlehem.

April 2. Accompanied Mr. B. to Bethlehem. Rode two miles through a beautiful plain, called the valley of Rephaim, where David obtained a memorable victory over the Philistines, being encouraged by 'the sound of going in the tops of the Mulberry trees.' Passed the convent of Elijah, where reside about 20 Greeks. Near it, is shewn a rock, on which, tradition says Elijah slept, when fleeing from the wrath of Ahab. Here we had a distinct view, at the same moment, of the three most important places on the globe;—Bethlehem, where the Saviour was born; Jerusalem, where he was crucified; and the mount of Olives, whence he ascended to heaven. Bethlehem at this distance, assumes an appearance of splendor far beyond what it actually possesses. The monastery erected over the manger stands a little east of the village. Still further eastward, we saw the valley where the shepherds heard the angels sing, *Glory to God in the highest.*

From the convent of Elijah, the road became uneven and stony.

We passed near the Sepulchre of Rachel. 'And Rachel died, and was buried in the way to Ephrah, which is in Bethlehem.'

To the hill Bethlehem, every Christian must find a peculiar attachment;—the native place of David, the King of Israel,—a man after God's own heart, and of the second David, the Lord from heaven. Here the wise men of the east laid their crowns at the feet of the infant Saviour; and here was heard a choir of

angel is singing, 'Glory to God in the highest, on earth peace, and good will toward men.'

In Bethlehem village, there are it is said, 1,500 Catholics, 1,000 Greeks, and a few Armenians, and a few Turks. On our return, saw the village of Rama on our left. 'In Rama there was a voice heard, lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted because they were not.'

To various places.

April 5. Went to Siloam, Accidama, to the King's gardens, and to the pillar of Absalom.

10. Visited several monasteries in addition to those mentioned before.

The seventh, called Abraham's because it is erected over the spot where, *it is supposed*, Abraham, strong in faith, presented his son Isaac for sacrifice. The spot is only 8 or 10 feet from Mount Calvary, where was offered the Great Sacrifice for the sins of the world.

The arch-angel monastery, is erected over the spot where the angel was seen, when 'he stretched his hand over Jerusalem to destroy it.'

April 16. Accompanied the Russian consul, and the English travellers, to the monastery of the Holy Cross, a mile and a half west of Jerusalem. Here it was said the tree grew from which the cross was taken. Five miles further west came to the Catholic monastery, erected over the spot where John the Baptist was born. A little further west, we came to the house, in which, tradition says Mary, the mother of our Saviour, saluted Elisabeth. We saw at a considerable distance to the north, the tomb of the prophet Samuel. To the west is the valley, in which David slew Goliath.

Excursion to Jordan and the dead Sea.

25. The English gentleman invited me to the house of the Governor. He offered to furnish us with a guard from Jericho to the Dead Sea, and to give us all the assistance necessary.

26. At nine o'clock, left Jerusalem for the Jordan. The pilgrims were several hours in advance. The Governor of Jerusalem attended by his guard, accompanied us. He requested the English gentleman to ride immediately behind him. At 12 o'clock, stopped at a fountain, where it is said, our Saviour often refreshed himself on his way from Jericho to Jerusalem. A little further we passed Bahurim, where David was cursed and stoned by Shimei, and where, resigned to the will of his heavenly Father, he uttered those memorable words, 'Let him alone, let him curse; for the Lord hath bidden him.' At 4 o'clock pitched our tent on the plains of Jericho—Went to view the present village of Jericho, consisting of a few mud huts, in the centre of an extended plain.—Towards the east, beyond Jordan, we beheld the mount which Moses ascended, and whence he view-

ed the land of promise: to the west wilderness, in which our Saviour fasted forty days and forty nights, and was afterwards tempted by the devil. We searched in vain for some remnant of the wall, which God overthrew at the blowing of ram's horn. About three hundred Arabs inhabit this village.

27. After sleeping two hours on the ground, we were awakened at half past 2 o'clock, and ordered to proceed to the Jordan. On our way, some remarks were made concerning the Scripture history of this river. The armies of Israel passed it on the land 'right over against Jericho.' Elijah took his mantle and wrapped it together, and smote the waters, and they were divided hither and thither. Here, also, Elisha cried, 'Where is the Lord God of Elijah? and smote the waters, and they were divided hither and thither.'

Here at the baptism of our Saviour, were the heavens opened and 'to a voice from heaven, saying; This is my beloved Son in whom I am well pleased.'

At five o'clock stood on the banks of Jordan. The current in consequence of the great rains, was rapid and violent. The banks of the river were ten feet, at least above the level of the water. The pilgrims all rushed into the stream and plunged beneath the waters.

At 6, left Jordan, and bent our course toward the Dead Sea—the Governor sent a guard with us. Arrived at half past 7 o'clock. The way was through a desert of sand. The water of the Dead Sea is excessively bitter. We could see far toward the place where were engulfed the guilty cities of Sodom and Gomorrah, the inhabitants of which are set forth for an example suffering the vengeance of eternal fire.

Left the Dead Sea at 8 o'clock, and arrived at our tent, on the plains of Jericho, at half past nine. At two P. M. set out for Jerusalem, and arrived at 8 in the evening.

Of the inward direction and assistance of the Spirit of God to the soul, is declared as follows:

"Those who truly fear God, have a secret guidance from a higher wisdom than what is barely human; namely, the Spirit of Truth and Wisdom, that doth really and truly, but secretly prevent and direct them. Any man that sincerely and truly fears Almighty God, and calls and relies upon him for his guidance and direction, hath it as really as a son hath the counsel and direction of his father: and though the voice be not audible nor the direction always perceptible, or discernible to sense, yet it is equally as real as if a man heard the voice saying—"This is the way—walk in it."

"It is, impossible for thee to enjoy that which must make thee happy, till thou art deeply sensible of thy own emptiness and nothingness, and thy spirit thereby brought down and laid in the dust.—The spirit of Christ is an humbling spirit, the more thou art of it, the more it will humble thee; and it is a sign that either thou hast it not, or that it is yet over-mastered by thy corruptions if thy heart be still haughty.

"Watch therefore, the secret persuasions and dissuasions of the Spirit of God, and beware thou quench it not, nor grieve it. This wind that blows where it lists, if shut out or resisted, may never breathe upon thee again, but leave thee to be hardened in thy sins: but if observed and obeyed, thou shalt be able to have it for thy monitor and director, upon all occasions: when thou goest out it will lead thee, and when thou sleepest, it will keep thee."

Communicated by Bartholomew Sommer, Barnet Vt.



DEATHS.

Deacon Samuel Richardson of Roxbury, Vt. after a long illness, departed this life on the evening of the sixth of Jan. last, in the triumphs of faith. He formerly stood with the Calvinist-baptists, only he reserved the privilege of communing with other churches. But about a year ago, the good Lord was pleased to pour out his spirit upon the people of Roxbury, and raise up & establish a church on such principles, as he had long desired to see. He consequently removed his church relationship, & cordially united with them. Soon after, he made a free donation of upwards of 50 dollars to the Vermont charitable, or donation society, for the support of preachers of the Gospel. He has frequently been heard to exclaim, "*Now let thy servant depart in peace, for mine eyes have seen thy salvation.*" His last days, I may say his last hours were the most happy part of his life. I am informed, that when he became speechless, he would raise his hands towards the heavens, while his countenance bespoke the desire of his soul, "*to depart and be with Christ.*" Oh happy scene! "*Oh death where is thy sting! Oh grave where is thy victory. Mark the perfect man, and behold the upright; for the end of that man is peace.*"

Communicated by Elder Sylvanus Robinson, Northfield, Vt.

The death of Sally Colby, daughter of Capt. Benj. Colby of Springfield, who died April 20, 1822. She was taken sick on Tuesday Morning, and died on Saturday Morning following. This was the day that she was 17 years of age.

The pain of her body was great, but the distress of her mind appeared to be greater. On Friday morning she called for her father to come to her bed side. She then took him by the hand and said, father, I must die; what shall I do! He then asked her if she was willing to die. she said, I am not prepared, what shall I do! He said, look to God to prepare you. He afterwards said he told her to do that, he never did himself; neither did he ever tell one of his family so before, being a man who did not profess religion. She then let go of his hand, and turned her face towards the wall and wept, praying to God to prepare her to die. Some time in the afternoon, she found relief, and was prepared to die, and called for her father, taking him by the hand, said father, prepare to die. I am prepared, said she. The same morning she departed this life in the triumphs of faith, and was conveyed to the silent grave on Monday following.

A discourse was delivered by Eld. Elijah Watson from these words, *'Be ye also ready,'* being the dying words of the deceased, and preached from at the request of her father.

The words of this young woman made such an impression on her father, that he never felt peace until he found it in believing and is now happily engaged in the cause of God.

Copy of a letter from Elder Timothy Morse to the Editor, dated Fishersfield. May 16th, 1822.

BELoved BROTHER CHASE,

Be so good as to accept my humble confession for my coolness and indifferency in trying to promote and encourage the publication of the Religious Informer at its first commencement.

This love of Christ in the soul is stronger than life or death, & by this heavenly principle, are Christ's family united together; yet while we are located here in the body, our duty often calls us to a great distance from each other, so that any means of christian conference together in our distant abodes from each other must be joyful. Now through the medium of the Religious Informer, we enjoy this valuable blessing.

For many years, I have profess'd to stand as an ambassador for Christ, to persuade men to be reconciled to God, yet I have to confess, that much of this precious time has been almost lost for want of a full dedication to God. Last June, God was pleased to redouble his woe upon me, if I did not quit all other employ, and devote myself wholly to his service. Accordingly I refused to take a seat any further in the General Court and also gave up all my domestic concerns to my sons, thus being let go. I went to West Windsor in August, where the people appeared

be hardened in sin and carnal security. I preached to them most every day for about eight days, in which time, I discovered a general attention among the people. I then left the place to fulfil an engagement to the state of Rhode Island, where I labored from place to place about six weeks, and had much of the presence of God; then returned to Windsor, Vt. in Dec. and baptized five brethren and added them as a branch to a small church, I had before planted in Weathersfield, near by. In January I took another tour to Rhode Island of six weeks, and had a solemn season at Blackstone; several were converted to God. In March I returned to Windsor; baptized at different times eleven more, which makes the church now consist of 30 members; so that now the field of labor in these parts seems to be so extensively opened, reformations continually going on, that I find no room to leave the place at present; but should rejoice greatly to see some of my fathers in the ministry come this way, and help in the great work that I think God has begun in this place.

Farewell in Christ,

TIMOTHY MORSE.

WE ARE QUARTERLY MEETING

WAS holden in this town the 23 & 26 of last month, in which we enjoyed a happy season. The reports from some of the churches were refreshing, union prevailed, love ran from heart to heart, and the news of reformations in various places gave us the pleasing anticipation that soon we shall meet that glorious company with harps of gold in their hands and crowns of victory on their heads. The assembly was large, attentive, and solemn, and I really hope great good will be the result of this meeting.

Our next q. m. is to be holden at Wilmot, N. H. the last Saturday and Sabbath in August next.

E. CHASE, Clerk.

To Printers.

Mr. John Houston of this town, has recently made a box, or female screw, of wrought iron, for my Printing Press, which operates as easy as any cast one of brass, and I think will be much more durable.

Should any of the printers in this vicinity need work of the above kind, I think they will do well to call upon Mr. Houston, at Enfield, N. H. who will furnish them at a reasonable price.

E. CHASE.

TERMS PER ANNUM AT THE OFFICE.

ANY person subscribing and paying for one number at the end of the year 60 cents. If paid in six months, 50 cents.

If accountable for 5 papers, to receive 1 of them gratis. For 16, do. 4 do.

Those, sent by mail or otherwise at the expense of subscribers

Any who wish to discontinue, must first pay all arrearages.

Poetry.



FOR THE INFORMER.

- 1 DANIEL's wisdom may I know,
Stephen's faith and spirit show,
John's divine commission feel,
Moses' meekness, Joshua's zeal.
- 2 Run like the unwearied Paul,
Win the day and conquer all;
Mary's love may I possess,
Lydia's tender-heartedness.
- 3 Peter's ardent spirit feel,
James' faith by works reveal,
Like Young Timothy may I
Ev'ry sinful passion fly.
- 4 Job's submission let me show,
David's true devotion know,
Samuel's call O may I hear,
Lazarus' happy portion share.
- 5 Let Isaiah's hallowed fire
All my new-born soul inspire,
Mine be Jacob's wrestling pray'r,
Gideon's stedfast ardent care.
- 6 Joseph's purity impart,
Isaac's meditating heart,
Abram's friendship let me prove,
Faithful to the God I love.
- 7 Most of all may I pursue
That example Jesus drew;
In my life and conduct show
How he liv'd and walk'd below.

A communication in poetry, composed upon Jonah is received. The subject is good, but the version is so poor, that I think it better omitted, as I have not sufficient poet's skill to correct it.

EDITOR.